21: Asai--1 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 592, 596 Bunun

"The big family system is found in the Bunun tribe. There is one big house (long house) similar to Borneo in which live the extended family. This includes couples of different generations, as well as several small families of equal generation. In each long house there are several compartments for each small family. The cooking and labor are in common. Descent in these families is patrilineal."

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines A1
Atayal AD4

his parents, or if the daughter-in-law does not live harmoniously and affably with her parent-in-laws, the newly married couple may move out and live by themselves. In some cases, the parents may choose to live with their eldest or second son and not necessarily with the youngest, though this may be an exception. Therefore *βaβu²an* is a kind of limited extended family or "compromise family". 592

If a family has only a daughter and no son, or though it has a son who is disliked by the parents, the daughter may remain in her parents's family and the residential system will be matrilocal, that is, her husband will come to live with her and her parents. [591]

After the deaths of the parents, the elder brother has to take up the responsibility for taking care of his unmarried younger siblings, so they may come to live with their elder brother. A widowed sister, widowed sister-in-law, parentless nephew or niece may also depend upon the *otox βaβu²an*. Divorce and remarriage are frequent. The family with remarried spouse may have half-siblings.

2. *sali²*

sali² is a kin group larger than a *βaβu²an*. *sali²* originally also means "family". In *taṗilas*, *sali²* refers to two kinds of organization: in its narrow sense, *sali²* means "family", in its broader sense, "consanguinity".

(1) *sali²* in its narrow sense: A man, as stated above, usually establishes a new *βaβu²an* after he is married. But his new house is always erected close to or sometimes adjacent to his parents'. Thus it may be regarded as an extension of the parents' house. This kind of kin group, which includes par[illegible]ts' and their offsprings' households, is called *otox* or *qotox sali²*. It is clear then that a *sali²*, though it resembles a family, is not always merely one "family", it may be defined as "kindred", as the term has been employed by W. H. R. Rivers. 596 612

(2) *sali²* in its broader sense: On paternal side, *sali²* consists of lineal ascendants up to third generation and collaterals including tertiary relatives. In other words, it is a group of agnates who share a common grand-grand-father, this group thus includes the brothers and sisters of the grand-father and their offsprings. The Atayal term for this group of kinsmen is *otox* or *qotox jaβa naqo jotas ta*, which literally means "of the same grandfather of father". On maternal side, *sali²* consists of mother's father, mother's brother, and one's maternal cousins. In other words, it is a group of maternal agnates who share a common mother's father, this group thus includes mother's brothers, sisters, and their offsprings. The Atayal term for this group is *otox* or *qotox jaβa naqo jaja miam*, which literally means "of the same mother's father". Members of the same *sali²* are cognates to each other, so *sali²* may be translated as "consanguinities". Marriage is prohibited between members of the same generation within the *sali²*. Therefore a *sali²* is also a patrilineal bilateral type exogamous group. 613

3. *cəlo* and *caca*

A consanguineous group larger than a *sali²* is called a *cəlo* or *caca*. *cəlo* means 621